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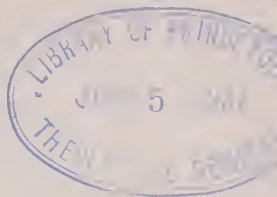
# 明女學校

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TO BRIGHTEN THE EAST





Would you like to know what those odd figures  
on the cover mean ?

信	pronounced	SIN	means	FAITH
明	„	MYUNG	„	RADIANT
女	„	NYUH	„	FEMININE
學	„	HAK	„	LEARNING
校	„	KYO	„	ASSOCIATION

It is called

SIN MYUNG GIRLS' ACADEMY

A good translation would be :—

## THE SCHOOL OF RADIANT FAITH

Much is revealed of the status of woman in old Korea by the fact that she was not called by her given name until often it was forgotten. First she was "Mr. Pak's daughter," later Mr. Kim's wife and if fortunate enough to have a son, "Everlasting Pine's mother." The climax was reached when she became "Blessed Virtue's" grandmother. And so when the first woman was to be baptised in this part of southern Korea, the missionary in charge was suddenly confronted with the necessity of naming her. The first baptised woman in the province must have a name fitting Christian ideals of womanhood. He chose "Bright Star" with the hope and prayer that she would indeed be the star that would point her sisters to the life more abundant.

But giving a name was only the beginning. If women were really to be Bright Stars with Radiant FAITH should they not know how to read their Bibles, to teach their children, to make Christian homes, to light others along the way to Jesus Christ ?

Hence the need for education for girls was met by establishing the School of Radiant Faith. In the beginning Bible study, sewing, reading, writing and arithmetic were sufficient. As the light penetrated homes and villages the growth of the church created a demand for further education for her daughters. The Korean Church undertook primary education and Sin Myung became a high school.

The goal of the academy has always been to send forth every student fitted for an all round life in Christ Jesus, so true and bright that she may light the way for her less favored sisters.

To meet this high resolve a faculty of radiant





faith has been developed. Four men and six women are not only qualified according to Government educational standards but are committed to the Christian program of the school. With the exception of the American principal and one Japanese teacher they are all Koreans.

The Japanese educational system in vogue here requires mathematics, sciences and languages as basic subjects. In Radiant Faith, the Bible is not only a part of the regular curriculum but the center of every thing in the school, as the name indicates.

Radiant faith must permeate the future domestic life of these girls as well as their purely academic life; hence their cooking, sewing, household management and care of children, appreciation of art, and social life must be of a high standard.



They must prepare to be wives and mothers in modern homes with all the complicated adjustments between the old and the new, and to link their lives in unselfish service for the church and community.

The Home Economics Department is an essential factor in the attainment of this purpose. The girls learn to prepare and serve western and Oriental meals. From ice cream to that rare and delectable dish, "sinsillo," their menus include also the simple, wholesome dishes of every day life.

They not only knit their own sweaters but also learn how to make clothing for the entire family—men's shirts a specialty !





Did you ever eat Korean persimmons? No others taste quite so delicious ! In the autumn, drying this fruit by modern sanitary methods and selling it for the benefit of the school is an infant enterprise.

While radiant faith is by no means dependent upon one's physical condition, a healthy body is nevertheless an asset to a servant of the Lord. Regular physical examinations and formal gymnastics are supplemented by extra curricular sports for pleasure and health. Tennis, basket ball, volley ball and ping-pong have opened up a world of fun to many a girl brought up within the mud walls of a small courtyard.

The modern youth of Korea accustomed to tennis tournaments laughs at the story of an early missionary who, while playing tennis on a hot day, was asked by a sympathetic bystander if he couldn't "hire somebody to do that work for him."



Standards of good sportsmanship in play have a direct relationship to the Golden Rule as taught in Bible classes.

For two or three weeks each year every irrigation pond and flooded rice field in the neighborhood of Taiku is a rendezvous for skaters. Until recently boys and men had a monopoly of this sport. Even five years ago Radiant Faith school would have been criticized had her girls appeared on a public pond. Since we could not provide the ice within our own compound this healthful exercise was denied to students of early years. But watch them now! No more sighing for mild winter weather.

God has bestowed a wealth of scenic beauty upon Korea. Her people have a natural artistic sense and technical skill, as evident in their handwriting as in





their ancient architecture and pottery.

The average dwelling house with the graceful curve of its tiled roof, the oiled paper floor, and the decorated chests of a bride represent a taste for what is genuinely artistic.

The vicissitudes of economic and political life during

the past few centuries have given little opportunity to indulge aesthetic ideas and the monuments of other days have fallen into ruins. But the inborn sense of beauty is reviving and is encouraged not only by formal courses in drawing and embroidery but also by the annual excursions. Six weeks of vacation during the rainy season, the busiest time for farmers and their families, afford little opportunity for recreation. In October each class visits one of the near by sites of historic and scenic interest.

The Buddhist temple at Hai In Sa nestling against a mountain side, almost hidden by trees, its charm enhanced by a running stream and wild flowers, contains the largest library of Korean literature, and the 80,000 wood blocks from which the books were printed. Here was the setting for a picture of the second year girls.

Kyungju, the ancient capital of the Silla kingdom, with its temples, cave and pagodas attracts tourists from distant lands.

Are not these decadent monuments of old Korean life a challenge to us to witness boldly and faithfully of the power of the gospel of Jesus Christ to meet the needs of new Korea ?





The dormitory life centers in practical Christian living. The girls do their own laundry and room work. They also assist in cooking. They serve in rotation on a committee with the supervisor in ordering supplies and keeping accounts. The school has two days holiday in November while they make a winter's supply of "Kimt'chi"—as essential as rice in the daily diet. The day pupils are expected to help their mothers at this same task.

The kimt'chi is made of cabbage, turnips, garlic, red pepper and salt mixed with the utmost care and packed in earthen jars which have first been buried, in the ground to prevent freezing.



The Glee Club is without a rival in southern Korea. No Jubilee celebration, Sunday School Convention, Christmas or Thanksgiving service in a local church is complete without Sin Myung chorus. Invitations to sing at revival services in the four largest city churches are embarrassingly frequent.

Individual organ and piano lessons prepare the girls to play for congregational singing in country churches. City church choirs demand efficient accompanists. Radiant faith is sometimes best expressed in song.

In daily chapel services emphasis is upon the Word of God. Through annual spiritual life conferences, daily prayer for the Holy Spirit's guidance and individual work, teachers and mature Christian students seek to lead each girl into vital fellowship





with Jesus Christ as Lord and Saviour. Students have active Christian service as teachers in Sunday Schools for children, Daily Vacation Bible Schools and in personal witness to relatives and friends.

The daughter of that first baptised woman, "Bright Star", is one of the early graduates of Sin Myung, shown in the picture above. As home maker, mother of five children, Sunday School teacher and officer in the Presbyterial, she is an answer to that early prayer. Her only daughter is a student in the School of Radiant Faith.



Graduates in many villages are setting an example as house wives and leaders in church work. A pastor's wife is president of the village co-operative farming club, another graduate being secretary.

Two are missionaries in other lands. Ten per cent of living graduates have studied in the Mission Higher Bible School and are serving as Bible teachers or evangelists. Two are physicians ; others are in training for service as doctors, nurses, teachers and evangelists.

The first teacher of the school enjoys commencement seasons with her two granddaughters.



What of the future? Korean women have proved the value of their education to the church and to the nation. No longer will men be satisfied without the best instruction for their daughters. The Government schools admit only a limited number of applicants and they are under non-Christian influence.

Sin Myung Academy is situated in Taiku, Korea, under the Chosen Mission of the Presbyterian Board of Foreign Missions, U. S. A. It has the sole

responsibility for Christian education for girls of high school age in an area populated by 2,500,000 people, as indicated by the shaded portion of the map.



The Mission appropriation in 1934 was less than one third of the amount received in 1932.

## SHALL THE DOORS CLOSE ?

For years the school, though subject to Government requirements, has been unable to secure "Government Designation" because of insufficient funds for building, equipment and current expenses.

Graduates are qualified to enter the preparatory department of colleges in Japan or Korea, and can study with those from Government schools but are not eligible to receive diplomas.

Alumnae and Korean church leaders are uniting in a campaign for funds to enlarge the chapel and class room space. In view of the poverty of the average Christian this is a project that will test their loyalty to the utmost.

Ours is the task of keeping up the high standard of the school while coping with a shrunken budget.

During the Jubilee meetings, Alumnae sold meals in a tent erected across the street from the First Church where the meetings were held. Much of the cooking and all of the service were volunteer labor. Students assisted during their noon recess. The net profit contributed to the building fund, although welcome indeed, was insignificant in comparison with the favorable impression made upon visitors and the esprit de corps developed for future service.

## CAN WE MATCH THEIR SACRIFICE ?

Members of the faculty have pledged one tenth of a year's salary. A graduate with a large family and small means, after giving all she could in money, is telling others of the need and preaching the message of salvation as she goes.

A graduate with a salary of \$ 12.00 a month, supporting a younger sister in school has paid \$18.00.

The average father has an income of less than \$ 15.00 a month. It costs his daughter \$ 4.00 to attend school. If he has aged parents and other children, how much more can we expect him to give?

One graduate, a missionary in China writes of her family of five children, of the many calls for help from bandit ridden districts. She tells enthusiastically of the growing Chinese churches, of the numbers her husband has won to Christ and of her own part in teaching the Word of God. For a year she has saved a bit at a time and she sends ¥ 10.00 (\$ 3.00) to her Alma Mater.

Those early students, bearing their share of life's burdens, look back to Sin Myung with tender affection and gratitude for the past mingled with anxiety for the future. Must Radiant Faith's story be all in the past? Must their daughters turn to non-Christian schools because we can not meet the needs of this age? Or shall we press on in the face of the "impossible" believing: "I can do all things through Christ" and trusting God to make clear His will for the school?

Will you join with us in prayer that the School of Radiant Faith may be used by Him to point the way and light the path for the girls of Kyung-Sang Province, Korea, in the future as she has done in the past and that the school may serve God's purpose to the end ?

Harriet E. Pollard, Principal

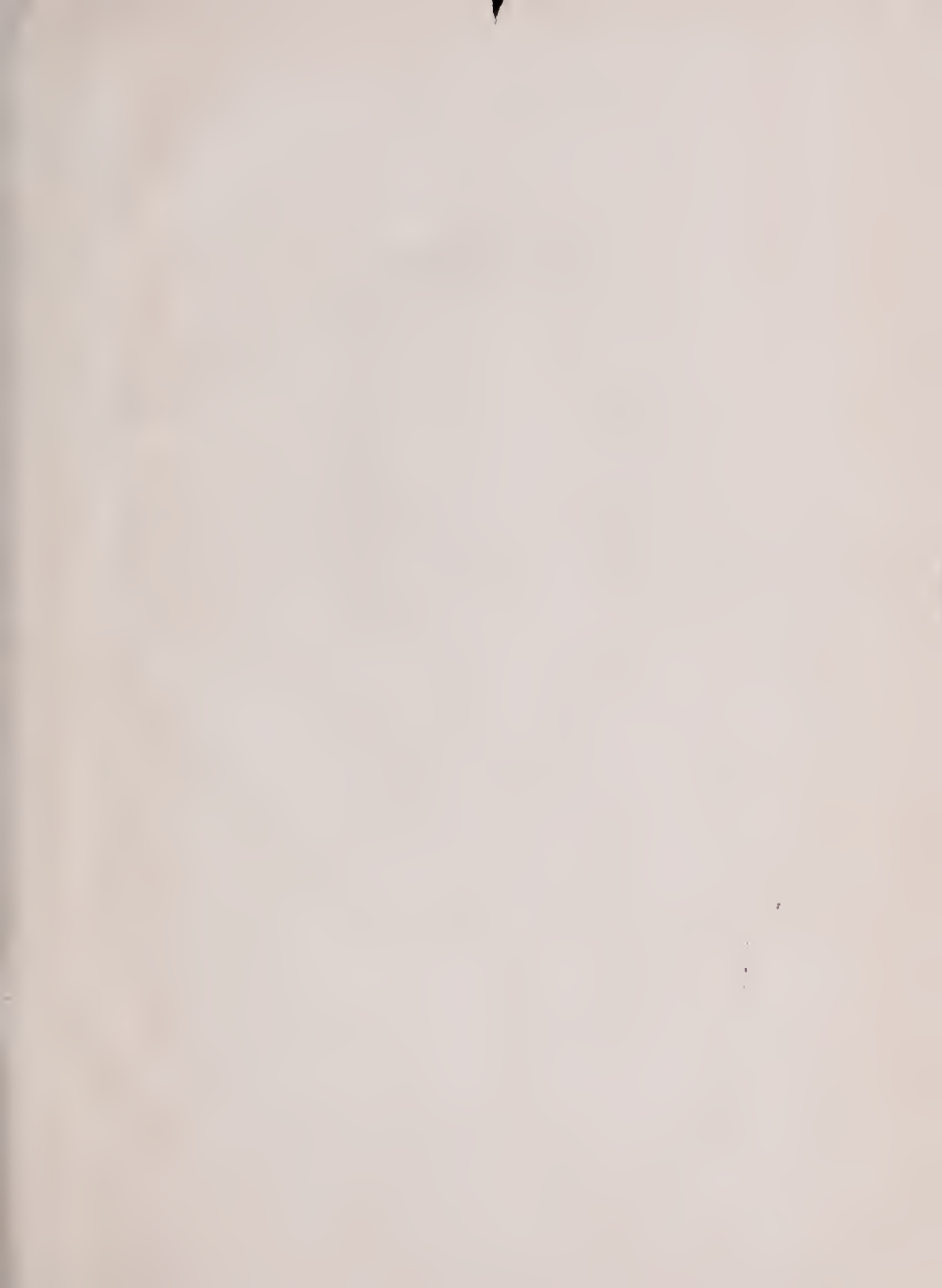
c/o The Board of Foreign Missions

Presbyterian Church in U. S. A.

156 Fifth Avenue, New York.









**FACING THEIR WORLD**